1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

603 604 educate and to assist him. However, his grandchildren belong to his own moiety and the children of his daughters will be born in this camp and will live with him until the boys are old enough to seek wives in the other moiety. The bonds linking these nephews, uncles, grandparents, and grandchildren are morally strong and perhaps it explains why Kuma herself is thought of as being the grandmother of Hatchawa, rather than the mother. Several myths illustrate this uncle, nephew, grandfather, and grandchild relationship. It is curious to note that occasionally the uncle in these myths plays tricks on the nephew and may even be represented as being exceedingly wicked, but the grandfather is always benevolent.

[591] The children of a man's sons are brought up in a different hunting group, since the boys will live with their wives' groups, and although these grandchildren belong to the same moiety, the old man's contact with them is rather limited. It is different with the children of his daughter.

182 582 The basis of Yaruro social organization is cross-cousin marriage. Each hunting group tends to consist of one family and other groups hunting nearby are probably closely related to it. The chance of a member of one group meeting members of a group hunting far away from his hunting grounds would be quite insignificant. It would appear, therefore, that a Yaruro man would have the option to marry his sister's cousins, aunts, grandchildren, and grandparents. Of these [584] it is considered incest to marry his sisters, his mother, and the sisters of his mother, whom he calls mother also, the children of his father's brothers, whom he calls father, and the children of his mother's sisters, whom he calls sister also. The only two classes of women whom he can legitimately marry are the daughters of his mother's brothers and the daughters of his father's sisters. The latter, how- [616] ever, belong to the same moiety as himself and are therefore excluded. His choice is restricted to the daughters of his mother's sisters.

However, a number of factors may enter to allow a man a wife other than his cross cousins on his mother's side, and in fact in some cases he is forced to marry others than his cross cousins on his mother's side, who may not be available. Theoretically he may marry any of the following: His father's sisters, his father's mother's sisters, his daughters' daughters, his wife's sisters, his wife's mother's sisters, and his wife's mother's mother and her sisters. We find in actual practice that this is done. At Landaeta there was one young man married to a woman of about 40 whom we would call his aunt-in-law, that is, his wife's mother's sister.

587 This class of women whom he is allowed to marry he is also obligated to look after should their husbands die. For instance, should